

In the first place it is not fair to characterize the theory of special creation as "heavenborn" and that of evolution as "earthborn," for in either case God is the creator. Man is not less a work of art because he is gradually formed. Indeed the "ascent of man" is quite consistent with the universal law that matter must be elaborated and specially prepared before it can be the organ through which a higher power is manifested. The inorganic was elaborated before the organic, and the organic required development before it became the residence of self-asserting and self-directing man. Practically this battle was fought in the conflict between Creationism and Traducianism. From the palpable unity of the human race and the easily observed fact of qualities and propensities being inherited by children from parents it was inferred that the human soul was naturally propagated along with the body by generation, instead of having been specially created (as the creationist asserts) at the origin of each new individual. As the easiest explanation of hereditary sin this view has been adopted by all orthodox Lutheran divines. Who imagines now that the acceptance of this theory interferes with our idea of God as an individual creator or with the sense of our responsibility to Him? The effect upon morals remains the same whatever theory is held, and the place which man occupies in creation likewise is unchanged. Biology is being left free to pursue its investigations, as astronomy and geology, once branded as atheistic, long ago have been, and man is left to stand at the very head of the visible creation and to reflect in his religious nature something of the Divine. Is it too much then for even the evolutionist to say that God has "created him a little lower than the angels and crowned him with glory and honor," so long as he does not forget the continuous dependence of all creation on its maker?

Nor need we be alarmed if we see in the lower animals manifestations of some of the higher emotions which were once supposed to belong exclusively to man, as we see in man some of the selfish passions and fierce appetites of the lower animals. For the distinction between man and the lower animals is not that they have a different creator. He who formed man out of the dust and breathed into his